



HOW TO STUDY.

JOHN SCHULTE, D.D., Ph.D.

BELFORD BROS., PUBLISHERS





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HOW TO STUDY:

HINTS

TO

STUDENTS IN COLLEGES AND
HIGH SCHOOLS.

SECOND REVISED EDITION.

BY

JOHN SCHULTE, D.D., PH D.



TORONTO :

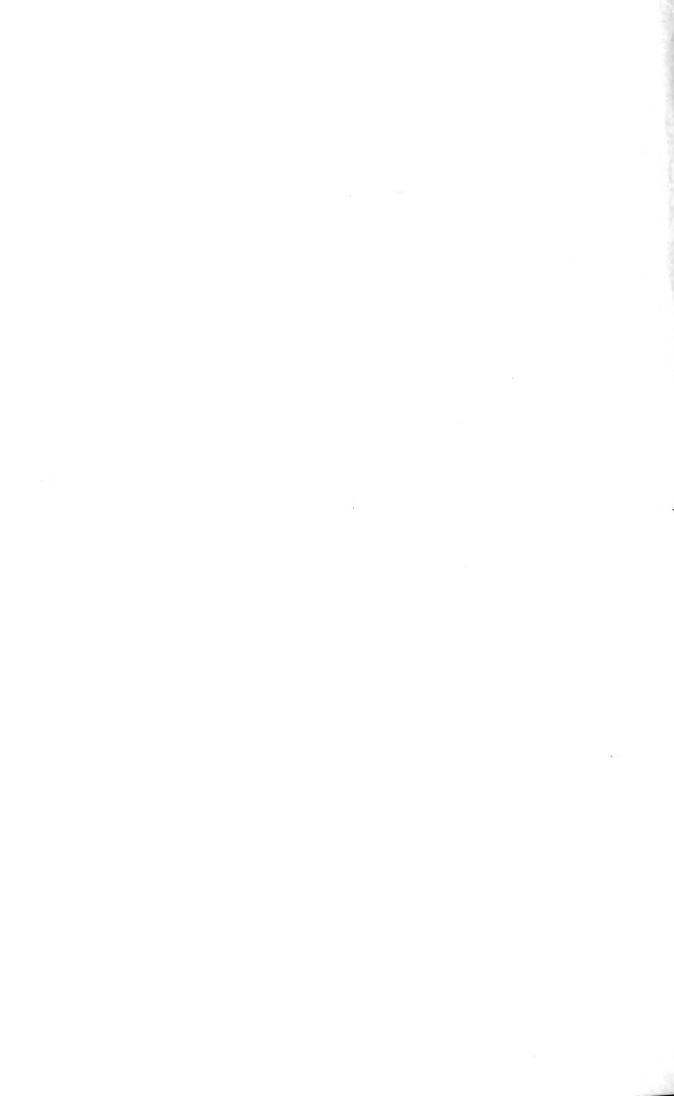
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P R E F A C E

BY THE

RIGHT REV. I. HELLMUTH, D.D., D.C.L.,

LORD BISHOP OF HURON.

In the acquisition of a complete and thorough education both of the mind and heart, it is most important that there should not only be an earnest desire for improvement, accompanied with diligent application ; but, in order to attain the full realization of this important object, there must be intelligent and systematic effort. By this means much valuable time will be saved to the student, and his progress will be at once rapid and substantial. Any thoughtful and experienced counsel that can be secured by those anxious for

self-improvement that will assist them in their labours can scarcely fail to be welcome, and to meet with a ready and grateful reception.

It is just such counsel as this that Dr. Schulte has furnished in this little work. His acquaintance with the best methods of education, as adopted in the leading German and English centres of education, and his own studious habits and ripe scholarship eminently qualify him to be the assistant and counsellor of others in the pursuit of those objects evidently so highly esteemed in his own case. We can well believe that many a young student, on reading these pages, will thank the author for his words of wisdom, and feel that they have materially aided him, in enlarging and elevating his views as to what is essential in a good education, and in systematizing and regulating his efforts in

regard to its acquisition. We hope to see these "Hints to Students" in the hands of many young persons of both sexes in our leading public schools.

I. HURON.

NOTE.

The following hints were published, some years ago, in the form of a lecture delivered to the students of whose literary pursuits I had then the direction. It was well received, and the first edition soon exhausted. I have since then been repeatedly asked by friends of higher education to publish a new edition of it. To this end, I have revised it and made considerable improvements, both in its matter and form.

Many rules laid down in these pages may, at first sight, appear simple and commonplace; yet, if it be considered that I address students of different classes and dispositions, it will be conceded that hints which are superfluous for some are impor-

tant and necessary for others. Out of the repertory of educational directions I have selected those which I thought adapted for our American colleges and high schools.

My principal aim has been to give our students a small *Vade-mecum* which may infuse into them a spirit of earnestness in the prosecution of their studies, and assist them in the attainment of a higher education.

J. SCHULTE.

Port Burwell, Ontario, Feb., 1877.

HOW TO STUDY.

I.

IMPORTANCE OF METHOD.

1. Nothing is of greater consequence to a student than the method he makes use of in his studies. To study without guiding principles and mental discipline is like travelling to an unknown country without compass, chart or roads. When order and method are neglected, progress is difficult, nay impossible.

2. The nature, moreover, of the method he follows exercises its influence on the nature of the result of his studies, which will be truth or error, inasmuch as the former be true or erroneous. Indeed, the

whole aspect and form of all our works depend not only on the nature of their object, but principally on the manner with which we perform them. In every branch of labour, whether mental or bodily, the mystery lies not so much in the power, as in the manner of doing it. The question, therefore, What is the most efficacious method of learning? is of the highest importance to every student.

3. Three important results should be aimed at in a course of education. The moral nature of the student should be carefully trained in the principles of christianity, his physical constitution properly developed, and his mind imbued with useful knowledge. There exists an intimate connection between these three ends. Without health knowledge becomes almost useless; without christian virtue it is pernicious. Virtue must be assisted by health

and knowledge, and health must be under the control of virtue and knowledge. Neither will do without the others. Man, to be useful, must possess all three combined. That none of them may be obtained at the expense and loss of the other, the following order ought to be observed, viz: 1 Virtue; 2 Health; 3 Knowledge.

II.

DEVELOPMENT OF THE MORAL SENSE.

1. In the systems of modern education, more attention seems to have been paid to enlighten the understanding, than to meliorate the heart. This is certainly a great defect; for eminent talents, and extensive acquirements, unaccompanied with moral goodness, want that attracting superiority which virtue alone can give. Neither the mind, nor countenance can be truly beautiful, unless suffused with that mild light, that ineffable resistless glory, which beams from an uncorrupted heart. Man is not less elevated above other animals by his moral and religious capacity, than by his rational faculties and scientific acquire-

ments. The moral sense with which he is endowed adds an incalculable value to his existence. Were he insensible to the beauty of virtue, and the deformity of vice,—were he not endowed with a consciousness that his knowledge of right and wrong inheres in an immortal principle,—he could neither enjoy the transports of divine benediction, nor ascend to the sublime contemplation of the Supreme Being. Man's taste for moral excellence lays the foundation for an endless progression in perfection and felicity. It is to this taste that the great law of God is immediately addressed, requiring of man perfect and unchanging love. Were this law universally complied with, all would be happy; because their affections would be fixed on an object possessing infinite excellence. Imperfection would be lost in improvement; sin and sorrow would cease; all

hearts would bound towards the source of infinite goodness; and the whole intellectual universe would for ever brighten under the eye of its Creator. Let me, then, beseech the students who may read these pages not to neglect the proper exercise and cultivation of those moral powers which they have received from the hand of Divine beneficence.

2. To this important end, I must recommend to you the most serious and careful attention to the sacred Scriptures. In these alone are contained those truths and doctrines, the belief and practice of which are essential to your highest happiness, in time and eternity. Here is a religion, plain and intelligible in all its practical truths, accommodated to all classes of mankind—to every capacity—revealing the true God, not only to the intellect, but to the heart. What would have been the

language and conduct of Socrates and Cicero, if, in the midst of their anxious researches after God, they had suddenly been favoured with the Bible? They would have clasped it to their hearts, and wet it with their tears. Like Archimedes, when he discovered a geometrical truth, they would have run into the streets of Athens and Rome, exclaiming, with gratitude and joy, "I have found it! I have found it!" Nowhere, except in the Scriptures, can you obtain a sufficient knowledge of the true God; and they alone inform us also, in what man's highest good or happiness consists. That may be defined the supreme good, on which all other good depends. Of course, man's highest happiness is nowhere to be found, but in God; in a resemblance and participation of the divine nature. For the mode in which men are enriched with these blessings, I must refer you to

the sacred pages. You will there behold the divine life assuming the empire of the heart—fixing it on God—controlling and purifying its affections—filling it with celestial tranquillity—inspiring it with the animating hope of deliverance from evil—and finally instating it in the mansions of eternal beatitude. Divine revelation presents to the soul an object, in every respect adequate to its most ardent desires after happiness. Infinite amiableness, worth, and excellence, for ever inhere in the supreme God; and, when properly viewed, acknowledged, and loved, fire the heart with a rapture, which neither the misfortunes of life, nor the terrors of death, can extinguish.

3. The Scriptures ought to be studied in a different spirit from that in which you enter upon the search after merely secular knowledge. There are four rules

to be observed in this important study. In the first place, you ought to read them with a *uniform diligence*. It is a study that must have your heart, and engage your attention; the words of the Book must not be surveyed with the eye only, while the mind is engaged far away in other pursuits more suitable to its taste. This uniform diligence requires, also, that the Scriptures be read with regularity; they must not be taken up one day, and then laid aside for a week or more, till the inclination returns to open their pages. We want, at least, that diligence which men give to the attainment of scientific objects, or to matters, of whatever kind they be, of intellectual pursuit. Secondly, you ought to read the Scriptures *with sincerity*, that is, with an honest determination to abide by the instructions they deliver, and to submit all your opinions and

your whole conduct to be tried by the rules they contain. Thirdly, *faith* should accompany this important study, that is, a practical belief that all Scripture is given by Divine inspiration. This faith will imbue you with the truth that, when you take up the Sacred Volume to read and meditate thereon, it is God who is speaking to you individually, teaching you His will, and holding converse with you as certainly as in the days of old when He spoke to Abraham, Moses, Joshua, Samuel and all the prophets. Fourthly, *prayer* is to be considered the most important means, by which you can arrive at any profitable understanding of the Word of God—prayer for the direction and teaching of the Holy Spirit, the only infallible interpreter of things Divine. Thus the Psalmist prayed, “Open thou mine eyes, that I may behold wondrous things out of thy law.”

4. In proportion as students become enlightened in secular branches, they should also advance in religious enlightenment, striving to deserve the name of enlightened christians. But this higher knowledge of christian truths ought to be accompanied by a more fervent piety, and strict christian practice. The reason why young men, who have distinguished themselves in their literary and scientific course, become afterwards indifferent christians and even haters of religion, may not unfrequently be found in the fact that their religious knowledge has not kept pace with their advancement in the classics and sciences, and the practice of a christian life has not been insisted upon.

5. Bear constantly in mind that "the beginning of wisdom is the fear of the Lord." It imparts a blessing to all your studies; without it, your passions will become unruly, your understanding will be

darkened and lose its true point of view ; you will lose that peace of mind, that calm patience, without which you cannot dive into the profound mysteries of science. When the waters of the river are disturbed, you cannot see the pebbles at its bottom ; but when they are calm and clear, you perceive, as through limpid crystal, everything that lies beneath, and moves, and lives in the clear sheet of water. In like manner, when the soul is disturbed and agitated by unruly passions, the intellect is incapable of clearly perceiving and duly appreciating the deep truths of science. If, therefore, you sincerely wish to make progress in knowledge, beg of God to enlighten your understanding in your literary pursuits, and when you have met with success in your endeavours, gratefully return thanks to Him. All true enlightenment descends from above, from the Father of Light.

III.

A SOUND MIND IN A SOUND BODY.

1. Next in order to the fear of the Lord in the life of a young student, comes the care he ought to take of his health. Health is an essential requisite ; without it, none should presume to enter upon an arduous course of studies. The ancients understood the importance of health for the intellectual life, when they formed the pithy maxim, *Mens sana in corpore sano*—a sound mind in a sound body. On account of the intimate connection which exists between soul and body, and of their reciprocal influence on each other, it is universally admitted that an energetic and robust mind does not dwell in a weak or infirm body ; and if it sometimes exist there, it will soon

wear out the feeble frame. The difficulties which the student encounters in his course of studies, demand energy; and energetic application, without the blessing of health, in most cases, proves fatal. Young men whose constitutions are not yet fully formed, may easily lose this precious gift, by too much mental exertion, and experience, when too late, the fatal consequences of their want of moderation. None will, therefore, deny that every care ought to be taken to preserve the health of the body.

2. In the first place, then, let your studies not be forced work, that is, do not endeavour to learn more in a given time, than your talent allows you to learn well and thoroughly. Measure well your own strength, and in proportion to it regulate the time and intensity of your studies; weigh well, *quid humeri valeant quidque*

ferre recusent. Nothing is more conducive to health than such order and regularity ; *serva ordinem, et ordo servabit te.* Avoid as much as possible those extraordinary and weakening efforts of study, which are sometimes made, especially before examinations and concourses. Avoid the two extremes of laziness and over-exertion ; both are most injurious to health. But if, from the first day of the session to the last, you study with a diligent moderation, your proficiency will, doubtless, be great and substantial. Thus your health will be preserved, and whatever you learn, in this manner, will be lastingly impressed on your mind ; *moderata durant.* Cramming the memory will thus be superseded, and those hurried and intense labours before examinations will be needless ; a calm and careful revision will be sufficient.

3. Again ; to find pleasure and delight

in your studies is conducive to health, whilst, on the contrary, to be disgusted or exceedingly wearied with intellectual labour is most injurious. An habitual cheerfulness of mind is essential for the preservation of this great blessing, during your literary and scientific course; it is one of the principal means by which the animal spirits may be kept in a regular temperament. Peace with God and the world around you, especially with your fellow-students, produces and preserves this calm cheerfulness.

4. Distraction during study-time is, also, very injurious. To be frequently interrupted in his studies and disturbed by others must cause great annoyance to a student who is anxious to learn; it ruffles the even temper of his mind, and weakens his application not only during the time in which the distracting cause diverts his attention, but frequently for hours after-

wards. Be careful, therefore, on your part, not in any way to distract those who study in the same room with you, nor to allow any of them to disturb you. The disturber should have more consideration and charity, and the diligent student should have the firmness and courage to check, by proper means, the disturber.

5. In order to preserve the health of his body, the student should never neglect to take daily, if possible, his constitutional exercise in the pure and fresh air. This will give both body and mind new energy and elasticity. But care should be taken that these exercises be not afterwards a cause of distraction and dissipation of the mind; nor should they be too violent, otherwise they will be more injurious than beneficial. I consider a brisk walk of several miles, in directions where the greatest variety of natural

scenery meets the eye, over hill and dale, the cheapest and most delightful kind of exercise.

6. Gymnastics, also, are exercises well adapted for developing and strengthening the muscles and powers of the body. No high school in Germany is without them, whence they are called *Gymnasia*. Another rule of health for the student's life is, not to study immediately after meals, but to spend a short time in conversation, or pleasant recreation.

7. Avoid the two extremes of utterly neglecting your health and of a too anxious care of it. There are some students who go to extremes in the care of their health; they treat themselves as if they were delicate hot-house plants, to be kept under a glass cover. At the least imaginary indisposition, they exempt themselves from attendance at class or lecture, whilst such

an attendance would cheer up their mind and throw to the winds their imaginary indisposition. Neither neglect your health nor act the valetudinarians, but have a manly and rational care of it. *In mediotutissimus ibis.*

IV

PRELIMINARY DISPOSITIONS OF THE MIND.

1. Religious enlightenment with its accompanying blessings, and the observance of the rules of health will greatly assist the student in making progress in his studies; and this progress will be a sound and rapid one, if he not only knows the rules of method, but also faithfully observes them in his mental labours. There are certain dispositions of the soul, and general maxims, without which he would neither be inclined, nor be sufficiently enabled to apply them, even if he were in possession of them. Our first object, therefore, consists in considering these introductory dispositions and maxims.

2. None will deny that, above all, an ordinary share, at least, of talent is indispensably required for the pursuit of knowledge. This cannot be created by any method ; it is God's gift. It would be the height of folly to expect progress where this is wanting. As the bird cannot fly without wings, so the student must not presume to enter the realm of higher knowledge without talent. If he be destitute of it, the sooner he leaves school the better for him.

3. Besides a certain amount of talent, there are four indispensable dispositions, which every student ought to bring with him to college, viz : desire for knowledge, right intention, diligence, and a spirit of order. In the first place, an ardent desire for knowledge must be considered a necessary groundwork of the mind in the pursuit of learning ; without it, no progress can

possibly be made. We do nothing without willing it ; we will nothing without desiring it. *Nihil agimus, nisi quod volumus ; nihil volumus, nisi quod desideramus.* Action is the product of the will, and the will is moved and spurred on by desire. Hence nothing can be done without desire ; nothing great can be effected without a great desire. If, therefore, you wish to make great and rapid progress in knowledge, you must desire knowledge, you must hunger and thirst after knowledge. If a young man be animated by this desire, he will use all his efforts to add continually to the store of his acquirements ; for where there is a will there is a way. He will expand, more and more, his intellectual and moral faculties ; the more he learns, the more he sees his capacities increasing ; he surmounts all difficulties with youthful energy. Not only

does he make progress, and generally produce happiness in himself, but, as goodness spreads goodness all around—*bonum est diffusivum sui*—he influences also his fellow-students with a zeal for learning, and produces that excellent emulation which is the life of a college. He delights his teachers, and renders their arduous calling agreeable and interesting ; for they take a particular pleasure in instructing with all possible care and diligence, a student who manifests an ardent desire to advance in learning, and appreciates the importance of knowledge ; while, on the other hand, they naturally conceive a dislike to a youth who continually shows an apathy to his studies, and, having to be dragged along in his class through fear of punishment, retards the progress of his fellow-students. It cannot be expected that they should take an interest in the advancement of such a useless scholar.

4. If without a sincere desire after knowledge progress in studies be impossible, without the right intention and motive they will want real stamina and manly direction. A student should always bear in mind that it is not for the master that he learns, but for himself and the permanent benefit of his whole life. *Non scholae, sed vitae discimus.* His master he reveres and strictly follows as his guide and true benefactor who carefully sows those seeds which will grow and fructify in after life. The good scholar does not study with the sullen disposition of a slave, but with the open and willing nature of a free-man. The ancient Romans gave the branches, which you study in college, the name of Liberal Arts — *Artes Liberales* — because they were learnt by the youths of the free-born citizens, who studied them of their own free choice, and did not require to be

driven to their work like slaves. Remember, therefore, always the great maxim : *Non scholæ sed vitæ discimus*, and that everything which you learn or can learn may be useful to you in a future honourable career. You will find that he who pursues his studies with this firm resolve, becomes a useful man. But if a student learns only for the school, he will, generally, be found wanting, when afterwards he has no one to urge him on.

5. The third disposition which a student ought to possess, from the beginning to the end of his course, is that diligence which springs from a steadfast desire for learning. He should let no day pass away without some improvement. *Nulla dies sine linea* should be his guiding maxim. As the industrious bee will never complete and fill with sweet honey her wonderful hive, unless, with admirable activity, she gather

and carry home, a thousand times daily the fruits of her industry : so likewise the student will never build up and fill the edifice of knowledge, unless he work constantly, and daily add to the amount of learning already acquired. He, therefore, should ask himself every night, what have I learned to-day ? Did I know perfectly my lessons, and give satisfaction to my masters ? As each line which the painter adds to his tableau is almost imperceptible to the eye ; in like manner, the daily additions to your knowledge are not always immediately and sensibly felt ; but they will appear, and you will perceive them with pleasure and an approving conscience, when you compare the end of a session with its beginning. If, in comparing the result of one session with that of the immediately preceding one, you do not perceive a marked difference, then you must confess to

yourself that you have not done your duty, not adding daily a line to the tableau of your knowledge. *Nulla dies sine linea*, was the guiding maxim of the great Roman Emperor Titus, who was called by his people the *Amor et deliciae populi*. When a day had passed away, during which he had not performed some good work, he would exclaim, *Diem perdidi*. Act likewise ; if a day should pass, in which you have not learned something, say to yourself, *diem perdidi*, and make the firm resolve that henceforth you shall have no reason to repeat this sad saying with truth. If during your course of studies there are no days in which you have not learnt something, there will be none or exceedingly few days during your life, in which you have not done some good work. Let a spirit of diligence urge you on to learn well whatever you learn, and to let the whole man be

taken up with it—*Totus in illo*. Anything learnt superficially will soon be forgotten.

6. A spirit of order ought to be another disposition of the student's mind; without it, sound and rapid progress cannot be made, for studies are eminently the work of order. Every lesson you learn constitutes, in some manner, the foundation for the next one. It is evident, therefore, that you should never commence a new lesson, before having thoroughly understood and mastered the preceding one. What structure could you build on a loose and sandy foundation? Could it stand if all the parts were not fitted and joined together in their proper places? Would it not soon fall and, perhaps, injure some one in its ruins? The same may be said of the edifice of human knowledge. It is the work of order, and he who intends to build it up in his own mind, must go

about it with the spirit of order. Your teachers will aid you in this work ; for they arrange their lectures and instructions methodically. If you, therefore, learn each lesson well, you lay thereby a sound foundation for your future progress.

V.

IMPORTANCE OF PROPER CLASSIFICATION.

1. The preceding remarks lead me to consider the premature transfer from a lower into a higher class. As one lesson is the basis for another, thus, on a greater scale, one class is the foundation for the following one. To be advanced into a higher class, without having the necessary requirements for it, inflicts great injury on a student. It injures not only himself, but also his more advanced class-mates; for the time which should be usefully spent in attending to their progress, is wearisomely lost in dragging him along; thus order and regularity in the class are greatly injured, if not destroyed. Different reasons are sometimes

alleged for premature advancement, but they are not weighty enough to counterbalance the injury that is done. We hear, at times, friends and relatives urging the rapid transfer of a student, on account of his being advanced in years. Of course, if the maturity of his intellect be in proportion to his years, so that his mind is able to grasp in less time what younger minds can master only in a longer period, regard may be had to his age in the transfer of classes. Above all, such students should thoroughly understand the rudiments of the branches ; they should not be hurried through them, for if they understand them well, they will make more rapid progress in the higher branches than younger pupils, as on account of the greater maturity of their understanding they find it easier to reason, drawing with greater facility conclusions from

principles. Promotion into a higher class is a reward, which should be bestowed only on those students whose proficiency entitles them to it.

2. The nature of order in educational matters and the necessity of observing it demand that the student should enter the higher institute at the opening of the session; for it is then that the masters arrange their classes, determine the matter to be taught, commence the rudiments of each class, and lay down the principles on which the whole course of the session is based. Now, how can a student who enters some time after the opening expect to make satisfactory progress, since he is destitute of the very foundation on which his proficiency has to be based? He will have to be placed in an inferior class, or if, through a mistaken kindness, he be advanced to the class to which he would have

been entitled, had he entered at the beginning of the term, he will be a drawback to the progress of his fellow-students. It should be remembered that the higher branches of a college are closely linked together ; and as in a chain the deficiency of even one link makes it useless, so likewise the neglect of one class in a college, in the course of a few years, injures all the other classes which are based on it.

3. We find, sometimes, that a college flourishes for a brief period, and a few years afterwards, its efficiency, and literary and scientific standing fall off to a very considerable degree. Why ? Because strict regularity has not been maintained in all classes ; some preliminary and fundamental ones have been neglected, and as the students were allowed to pass year after year into higher classes, these classes will be, as a matter of course, of an inferior and

inefficient standing. This fact, though little considered, has not unfrequently been the cause of the decadence of a college. Order is the law of self-preservation. The freshness and vigour of a college will soon fade away, if strict order have once commenced to be neglected. Everything connected with a higher educational institute ought to go on like clock-work. But the irregular entrances to which some pupils seem to be so much inclined, tend greatly to cause disorder. Commence, therefore, the session with regularity, and the whole will go on well. Well begun, half done.

VI.

CONDUCT IN CLASS.

After having entered college, the student should endeavour to be on the best of terms with his masters, for their favourable opinion and good will are of the greatest utility to him in enabling him to make progress. To know that the teacher is his friend who rejoices in his welfare and sympathizes with him in his difficulties is a source of satisfaction and pleasure, inspiring him with energy. It diffuses through his whole being a pleasing sentiment encouraging him in his studies, lending him wings of hope, and making him learn with greater eagerness. When corrected, he will not get angry or dissatisfied; when praised, he will thankfully rejoice; when

instructed, he will listen with pleasure; when commanded, he will promptly and willingly obey; his warm and generous heart drawing near to the teacher as to the father of his mind whose merits and labours he highly and affectionately appreciates and to whom in his inmost heart he promises a grateful remembrance throughout life. When you possess the good will of your master, he naturally takes more pains and trouble with you, assisting you in all your difficulties, and advancing you in every respect. But if you are conscious that there exists a certain degree of reserve and coolness between him and you, you will be unwilling to ask his assistance, and he will feel less inclined to pay particular attention to you, leaving you to your own individual resources. The friendly intercourse between teacher and pupil sweetens the life and labours of both, while distance and

distrust embitter the hours which are intended to be among the happiest of life, and are pregnant with usefulness for the future. You must not think that it is difficult to obtain the favour and friendship of your masters. Obedience, good conduct, desire of knowledge, and diligence, is all that is required for this end. If unfortunately, through your own fault, you should happen to lose their friendship, do not despair, nor be discouraged ; but return immediately into the path of a good student ; if a misunderstanding should arise between you and them, endeavour to explain it, showing that you did not mean it as it was understood, or, if you are to blame, frankly admitting your error, and expressing your regret ; and you may rest assured that they will immediately sympathize with you ; for their displeasure is not a passionate, but a just one, which

will cease and be forgotten, as soon as the cause which gave it rise be removed.

2. The next point to be considered is the manner in which the student should spend his time in his class in order to make substantial and rapid progress. All will agree that his first indispensable duty is, to come to the class-room with his lessons well prepared. He should know them thoroughly, not merely in his memory, but principally with his understanding. Not to understand what he learns and commits to memory, would be loss of time. Should he find any difficulties which he is unable to solve by his own individual researches and meditations, he should never fail to ask the master's assistance and explanation. The active desire on the part of the students, to thoroughly understand their lessons, enkindles a spirit of lively enquiry and intellectual life,

which gives the death-blow to that benumbing and mechanical routine, which is apt to creep into a higher institute, to the injury of its vital interests, and creates a stirring ambition and a healthy and self-relying movement of all the faculties, giving promise of future usefulness. But it should be borne in mind that the difficulties, the solution of which is asked of the master, be not made merely through a spirit of cavil and forwardness; they must be real difficulties—difficulties which, after reiterated attempts, the student has been unable to surmount, *proprio Marte*. He should also beware, in thus asking questions and receiving answers, never to forget the respect which the disciple ought to show towards his master.

3. The master, both in order to develop the latent powers of the students, as also to satisfy himself whether they have learnt

and understood the lesson, usually asks questions based thereon, which are important and useful, as they are calculated to impress the matter that is taught on their minds. They should always think before giving an answer, remembering that an unpremeditated guess is not only loss of time, but also manifests want of attention and mental penetration. Indeed, every young man should learn to follow the homely maxim "Think twice before you speak once." Such a discipline of the tongue, certainly, requires labour and perseverance, but it will give his mind a manly direction, and save him many troubles and unhappy moments, which his tongue would otherwise cause him during his life. How much unhappiness is caused by thoughtless and unpremeditated words!

4. The answers which some students give are not only ridiculous and absurd,

but also annoying and trying to the patience of the master. Some, in answering a question, are like the man who carries coal to Newcastle; they endeavour, by their proofs and arguments, to throw light on things that are self-evident. Others are like him who seeks in foreign lands what he could find in abundance in his own country; their answer is too far-fetched, whilst it is near at hand, and the most superficial analysis and definition would immediately put them in possession of it. Others again, do not speak to the point—*cantant extra chorum*—the answer does not square with the question; and this fault does not always arise from ignorance, but, in the greater number of instances, from want of reflection and attention.

5. Attention in class is of the utmost necessity in order to make progress in learning; without it, the class is dead and

disorderly. The perfection of a master in his profession as instructor of young minds, consists in keeping the attention of the students alive. We witness, sometimes, a disorder in the higher branches, which deserves the censure of every true educationist, and should never be tolerated. It consists in this: Whilst one of the students says his task, the others calculate which part of the lesson will fall to their lot; they then make an anxious and hurried preparation or revision of it, and pay no attention whatsoever to what is going on in the class. Such a proceeding is, undoubtedly, very injurious to their progress; they lose much valuable instruction by it. Each student should take attentive notice, how every one of his class-mates says his lesson, profit by listening to him, and appropriate the corrections and explanations of the master. When the master lectures,

or explains the next lesson, and clears away its difficulties, which I would advise him always to do, the student should be all attention ; it will greatly facilitate his study in his room, and enable him to learn his tasks in less than half the time that would otherwise be required. In this manner, he will have sufficient leisure and free time for private studies.

VII.

PRIVATE STUDIES.

1. I now direct your attention to a very important point. You ought to study more than is taught in the class-room. Besides learning your daily lessons, you must have private studies. If you depend only on the teaching imparted in the high school or college, although it should have an equal standing with the most celebrated institutions in the world, you will never become men of original and independent thought. Why is it that students of a school of an inferior name and of fewer pretensions, sometimes make more substantial and manly progress, than those of some well-established and famous higher institute? Is it because the teachers of the former are more learned and expert than

the accomplished masters of the latter ? By no means. But the reason lies in the fact that the student of the school of fewer pretensions does not and cannot rely on the school alone, for all the purposes of his life ; but he is compelled to have private studies, he must needs teach himself ; whilst the student of a school of a higher name, often relies too much on the great fame of his *alma mater*, expecting the learned masters to possess the charming power of infusing knowledge into his mind, and believing that he cannot learn more than what they propound in their course of lectures and instructions. It is to be feared that such a student will always remain in intellectual leading-strings ; he will seldom manifest any self-reliance. The great art of making true men of you consists in self-teaching, under the guidance of your masters.

2. We sometimes find that men who never frequented a higher establishment of education, men of sterling worth, occupy places of the highest trust and honour that their country can bestow on its talented sons. True, they have not that learning which is acquired in the routine course and under the discipline of a college; nevertheless they have learning, and that, too, acquired in the most manly and efficient university—the university of self-teaching. However, it cannot be denied that self-teaching without a good collegiate course lacks depth and refinement; but it is likewise true that a collegiate course without self-teaching, without private studies, lacks life and energy.

3. As a matter of course, the tasks for the class ought first to be learnt thoroughly, but they should, if possible, be so arranged, as to leave room for private

studies. Considering that in a class there are, generally, two kinds of students, those of ordinary and extraordinary talent, and that the master adapts the lessons to the *general* advancement of the *whole* class, we clearly perceive that the students of higher talents have more time than is required for preparing their lessons. Let them employ this time in studying privately some classical, scientific, or historical works, not read in the institute, or the reading of which has not been brought to a close in class. The preparation for their class will, in most cases, sufficiently occupy the students of ordinary talent. But should they have any time left at their own disposal, let them employ it in repetitions and private studies. These studies, besides being useful, afford also great relaxation to the mind, and pleasantly interrupt the monotony of routine.

4. To the end that you might proceed in them with order and efficiency, I would advise you to select and carry them on under the direction and assistance of your masters. Come to them in the beginning of the session, asking them what authors they would advise you to read and study privately. They will make the selection according to your proficiency and inclination for particular branches. Should you encounter any difficulties, in these readings and studies, during the session, ask the master's assistance, which you may presume he will always be ready and glad to give you. Arrangements could be made that, at the close of the session, you might present the matter and result of your private studies for public examination. Thus you would confer honour on yourselves and your *alma mater* and an air of an active, free, and literary life would pervade the whole institute.

5. I know that there are students who will be disinclined to take this hint. They open their eyes in astonishment when they are urged to study more than their tasks. They ask, where is the time for studying more than the school demands? I think that a student who is blessed with good health and animated with the desire of becoming a useful man, will, after having learnt his daily tasks, always find some leisure moments for private studies. A spirit of industry will suggest means of finding them. His desire for advancement should teach him the value of time, and the manner of economizing it. When he cannot read or write, he can think and meditate upon, and draw conclusions from, what he already knows; and what is more the end of study than the perfection of thought? It is the source of perfect works. I fear that some young men frequent high

schools and colleges, because they are too lazy for any other hard work. While their parents stint themselves at home in order to send them to college, they spend the precious years of youth in idleness. Of course, such young men will scarcely find time to make a wretched preparation for their class; it cannot be expected that they will employ their leisure hours in private studies. And when such careless students disappoint the just expectations and hopes of their parents and friends, who labour hard to give them a higher education, we are not astonished to find that, in order to excuse themselves, they lay all the blame on the institution in which they studied. Away with such lazy drones! Indulgence shown them in college tends to fill society with useless members.

VIII.

STUDY OF THE SCIENCES

1. When I advise you that, besides the branches taught in class, you should have other studies, I do not mean to urge you to acquire a smattering of all sciences, to learn *omne scibile et aliquid praeterea*. If you attempt too much, there is danger of acquiring no thorough knowledge in any branch ; for experience teaches that nothing can be learnt well without much attention and application ; and all will admit that the human mind, especially in youth, is not sufficiently strong and expanded to embrace, at one and the same time, many things with a clear and intelligent grasp. When the mind applies itself to too many things at once, it can

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give less attention to each one in particular. *Pluribus intentus, minor ad singula sensus.* But who does not know that want of attention causes superficiality, that superficiality produces confusion, and that confusion is the source of false ideas and judgments? A little learning of many things makes its possessor overbearing and proud, for pride is the wrong estimation of oneself reduced to practice.

Little learning is a dangerous thing,
Drink deep, or taste not the Pierian spring.

The application of the mind to many things diminishes its power of concentration, without which knowledge is impossible. It is not only injurious to the mind, but also to the body, exercising a deleterious influence on the nervous system. As in common life the saying is true, that he who applies himself to many trades is master of none, so also in the literary and scientific world,

he who attempts to learn too many things will never be more than a sciolist in any branch.

2. There are students whose natural bent of mind constantly carries them to encyclopedic knowledge. Such I would advise to study well mental philosophy and history. However much our age may extol the sciences having for its object the material nature, it will always remain true that the proper study of mankind is man. History will sharpen your critical faculty, and open to your mind a world of resources, while mental philosophy will accustom the mind to revolve those great problems on which depend all that gives superior dignity to man, all that makes life endurable to thousands, the hopes which rob death of terror, the faith which spans the grave with a rainbow of immortal hues. History and those studies which bring us in con-

tact with human beings, educate the moral side of character, and teach us what to love and what to abhor, to rise superior to the trivialities of the present, and yet not lose our interest in actual life. Philosophy and history contain the principles and data of all useful sciences; and if you are endowed with an expansive intellect, the study of these two fundamental branches will soon enable you to grasp in a short time any science for which you may feel an inclination. Philosophy and history will preserve the vigor and freshness of your mind through life, so that at any period you will possess the ability to appropriate to yourselves any science you may desire.

3. Follow, therefore, the wise maxim: *Non multa, sed multum*,—not many things, but one thing much; never undertaking too many things at one and the same time,

but, under the guidance of your masters, studying only a few important branches, but studying them well.

4. But in order not to injure by this vigorous intellectual training the other faculties of the soul, occasionally relax your mind, during your leisure hours, by the reading of those things which adorn and refine life,—the *amoeniora*—which will give you the impress and bearing of the gentleman, and constitute those accomplishments, without which, although you be learned and of sterling worth, you will appear ill at ease and awkward in life. In this manner, you combine the useful with what is pleasant, and your life will be productive of good works, which will give satisfaction to your own mind, and earn for you the good-will and applause of your fellow-men. *Omne tulit punctum, qui miscuit utile dulci.*

5. In those things which you study, under the guidance of your masters, both in your class and privately, great care must be taken not to peruse too many books, especially if they be of contradictory opinions or methods, for as you have not as yet acquired a spirit of criticism and discrimination, there is danger that confusion and shallowness might be produced in your mind. There is a maxim of method which says, that the man who has completely mastered one book is to be dreaded as a competitor: *Timeo hominem unius libri*. Your books should be few but good and thoroughly reliable

6. In the first place, pay particular attention to the text-books of your class. The authorities of a higher institute ought to take great care in the selection of good text books. As from the company a person keeps we may judge of his character,

in like manner, the text-books of a high school or college are the index of its distinctive teaching and its literary and scientific aims. They are of the highest importance, for they are the daily mental bread of the students, and the mould in which their minds are formed. They should not be mere catechisms, especially in the higher branches of the arts and sciences; for these would give the student barely the necessary elements of knowledge, and accustom his mind to be in leading-strings through life. Besides, there is danger that he will acquire a dogmatising disposition, which will manifest itself in after life by his stubbornly persisting in his own opinion, however wrong it may be; he will take the paragraphs of his catechetical text-book as so many incontrovertible axioms. Such text-books are a source of intolerance and prejudice. Moreover, they should not

be superficial, or too easy, otherwise the student will not find sufficient matter for study in them; his faculties will not be exercised, but remain in a dormant state. On the contrary, they should be of such a nature as to elicit thought, study and discussion. The different parts in a text-book should be logically connected and expressed in the most concise language, so as to leave room for the master's explanation, and the student's research. To this end, no sentence, not even a word, should be redundant, so that its every part may afford matter for reflection. In a book of this description, the student will always find something new; although he should have studied it again and again, he will not get tired of reading it anew, nor throw it aside, after having finished his course, but it will be a means in after life whereby he may renew the learning acquired in

college. In short, a good text-book should be concise, without becoming obscure; clear, without being prolix and superficial; complete without being voluminous; not tiring, after having become an acquaintance, but always new and interesting.

7. But although a text-book have all these qualities, and be unexceptionable in every respect, yet the student should never consider its author an infallible being, on whose *ipse dixit* he may unquestionably rely. He should reflect that he has to study its pages not by his memory alone, but principally by his understanding. By studying it, he should not only learn positive truths, but also exercise his understanding; in a word, he ought to learn how to think.

8. As a rule, the teachers of the different sciences in a higher institute, generally, explain beforehand the lesson for the next

day, or, at least, point out to the scholars the difficult parts, and make explanatory comments thereon. In order to understand these explanations, I would advise you to read in your text-book, before coming to class, that portion which will be explained or lectured upon. Pay attention to the master's explanation or lecture, and if necessary, take notes. After having returned to your room, read attentively the lesson in your text-book, and the notes you have taken in class. In this manner, you will acquire, at the outset, a general idea of the author's object and its different parts. Then analyse each part separately, and consider its connection with the other parts. Compare, also, briefly the whole lesson with the preceding ones. Having fully understood it in its entirety and parts, consider its import, and the strength of its proofs, and, wherever you are convinced of

its truth, pause and reflect for a moment, impressing it deeply on your mind.

9. Rest assured that you do not know your lesson well, unless you be clearly convinced of the truth it embodies. The bare authority of the author is not sufficient to create this conviction. To insist on the *ipse dixit* of any mere human authority is destructive of science, and injurious to the development of the mind. It has a tendency to make study exclusively the work of memory. It will dispose you not to listen to reason in your intercourse with other minds. A study, which consists in *jurare in verba magistri*, fills the world with prejudices. It weakens, moreover, the mind, and may, perhaps, at one stroke, shake the certainty of all your knowledge ; for should it happen that an important and fundamental doctrine of your author be proved utterly false, your faith in all

he teaches may be shaken. Study, therefore, your author with judgment and a spirit of criticism, acquiring a conviction which rests upon evident reason. How absurd, for instance, would it appear, if you believed a theorem in geometry, because Euclid teaches it, or a thesis in philosophy, because Aristotle defends it. The same may be applied to all the sciences whether human or divine.

10. Another important hint I would give you in the study of the sciences is, that you ought to study with pen in hand. Write down, in few but pithy words, the solution of difficulties; write down your own remarks on what you study; write down your own thoughts in your own words and in the form of your own mind; write essays on important and interesting points. Thought is fleet, it quickly escapes; memory is weak, it easily forgets; but what is

written remains. The product of your mental labours and researches is perpetuated in writing. *Litera scripta manet*. When you study with pen in hand, your attention is stirred up, and becomes more lively and concentrated; and a deeper and more lasting impression is made on your memory. Preserve the papers which, with diligent care, you have written during the course of your studies; they will be sweet remembrances of the happy hours of your collegiate life, and may even be of use to you, when you fill important stations in life; nay, you will often be astonished at the profoundness and correctness of your thoughts, during your course of studies.

11. One of the most difficult, and, at the same time, most important acquirements, is a habit of attention, a power to command, arrange, and connect your thoughts. This habit, however, may be induced by proper

discipline. For this purpose mathematical studies are recommended. They possess this peculiar and distinguishing property, that they exclude all operations of imagination. They are definite, closely connected in all their parts, and bend the mind to truth by rigid demonstration. The habits of attention and acuteness which you acquire in mathematical science, will accompany you in your literary labours, and manifest themselves in the productions of your own genius.

12. If you design yourselves for any of the learned professions, you ought particularly to cultivate Logic and Rhetoric. These will prepare you for the field of contention. They will enable you to discipline your powers, to call forth all your resources, and to display them to the greatest advantage. Logic will enable you to convince, and rhetoric to persuade. The first

is subservient to the understanding; the latter to the imagination. As rhetoric is employed in forming agreeable images, and raising pleasant emotions, with a view to impress truth more forcibly on the mind, the study of this is generally preferred by the young, to the study of logic. The last, however, forms a very valuable part of a learned education; and will be rendered more interesting if it is preceded by that branch of metaphysics which relates to the philosophy of the human mind.

13. In the next place, if you wish to become capable of deep research and accurate investigation, you must apply to the study of Natural Philosophy. This noble science will teach you to explain the various phenomena of nature, by resolving them into the operations of original and universal laws. The seeming irregularities, and disjointed appearances in the material system,

stimulate curiosity to discover their hidden connections. The mind, from its tendency to order and systematic arrangement, proceeds with pleasure in resolving particular facts into general principles, ascertains the connections between these until it renders the theatre of nature a coherent and magnificent spectacle. Here the philosophical enquirer becomes disembarrassed of vulgar prejudices, feels his mind invigorated and enlarged, beholds order and harmony springing out of apparent confusion, and, while he traces the final causes of things, is led with gratitude and wonder to the great and efficient cause of all.

14. Another science, which occupies a higher station, and which I would earnestly recommend to your attention, is **Ethics**. The great end of this science is, to bring all our affections and actions into subjection to the dictates of reason, and the in-

junctions of revelation. To accomplish this, it unfolds the ground, the nature and extent of moral obligation, points out the nature of virtue and vice, ascertains the duties we owe to God, to ourselves, and to our fellow-men in all the relations of solitude, domestic life, political and religious society. The habit of studying and investigating those things which respect you as moral, accountable agents, will inspire you with a high sense of decency and propriety, which will add splendour to all your literary acquirements, and give a right direction to all your faculties. In your researches into moral philosophy, be careful not to depart from the principles of your own nature : for moral rules, not conformable to these, are impracticable, and, of course, useless. In ethics, metaphysical speculations are of no consequence. They are tenants for life in the clouds, and can-

not, like the philosophy of Socrates, be brought down from heaven, and established in cities and families. The consideration of your own powers and talents, compared with your situation, must suggest the rule of duty, and point out the force of obligation. We are so constituted, that the moral sense accompanies reason in all its disquisitions about right and wrong, about virtue and vice.

This little work would swell into a large volume, if I should give you detailed rules for each particular science. Let the few hints I have given be at present sufficient.

IX

STUDY OF THE CLASSICS.

1. Though many of the moderns have been disposed to discard the study of ancient languages—yet the beneficial effects of these have been so conspicuous in the greatest statesmen, orators, poets, and theologians, that we ought unquestionably to retain them, and hold them as an important and essential part of education. Scarcely can you find an eminent man, in modern times, who has not formed his genius, and acquired his tastes and talents for executing works of immortal renown, by a thorough study of the Greek and Roman classics. This circumstance ought to have great weight with every young man who wishes to become distinguished.

2. The study of the classics, usually, forms a preparatory course to the study of the sciences. Three ends should be kept in view in this important department, viz: to learn thoroughly the classical languages, to cultivate the understanding, and to refine the taste. In order to learn a language well, the student should, in the first place, acquire a thorough knowledge of its grammar. Daily exercises in writing are indispensable for this purpose. After having learnt the essential parts of the grammar, translations from the original into the vernacular should be commenced. The great difference between the constructions of the ancient and his modern tongue, and the application of the grammatical rules in parsing will, at first, greatly puzzle the young beginner. It would, therefore be advisable that the master, for the benefit of his young pupils,

should himself, for the first few weeks, construct, translate, and parse the Latin or Greek passage which forms the lesson for the following day ; after this, he may for a short time, construct and translate it only, leaving the parsing to themselves ; and finally he should omit also the construction, leaving the student in his preparations wholly to his own resources. This method will lead him, step by step, in a very short time, to understand thoroughly the nature of the construction, the method of translating, the proper application of the rules of grammar, and the use of the dictionary. The student desirous to make progress should use every possible care to secure a sure and correct foundation.

3. It is of the greatest importance to be well provided with the best Grammars and Dictionaries. As Geography and Chronology are said to be the eyes of History ; so

Grammar and Dictionary may be considered the eyes of the study of languages. Without them, your knowledge will be superficial and incorrect.

4. During his classical course, the student should always make his preparations *proprio Marte*. He should never use translations; they would deprive him of all confidence in himself; and without confidence, he would lose his energy in acting, so essential to the usefulness of man.—Without confidence and energy, he will never be enabled to write or speak the language. As translations are so pernicious, they ought to be unmercifully banished from the precincts of an institute of learning.

5. What I have said of translations is more or less applicable to editions of Classics with too many notes. They are, often, even more injurious than translations, for

they not only supply their places, but are also equivalent to a grammar and dictionary. They would, on this account, remove all necessity for exertion on the part of the student, without which it is impossible to learn anything, especially a classical language. A judicious use of classics with copious notes can seldom be expected of students, unless they be far advanced in learning, and endowed with a spirit of criticism, which would enable them to gather judiciously from them whatever may be useful and instructive. Translations and editions with too many notes are *pontes asinorum* of which I trust a wise and judicious student will not make use as steps to learning. A good grammar and dictionary, the master's remarks and explanations, and your own industry, are the best and most efficacious means of making rapid and real progress in classical learning.

6. As in sciences, so also in classics, you ought to study with pen in hand. I would advise you to have a preparation book for each classic, in which you should write down every word you have to turn up in the dictionary, its principal meaning, both proper and metaphorical, its use and construction. Carry one or the other of these books always with you in your pocket, and learn it by heart at leisure moments. In this manner you will feel your *copia verborum* daily increasing; whilst, by neglecting this method, this increase will be slow, irregular and incorrect. You will find, to your great satisfaction, that the necessity for poring over the pages of your dictionary will diminish from day to day, and you will soon be able to dispense almost entirely with its use. These preparation-books will also be of the greatest service to you in reading over

again those lessons and classics you have studied before. With their aid, your revisions before examinations can be made with the greatest facility and in a brief space of time. Many, indeed, are the advantages which this method affords. But these advantages would be greatly diminished, if you should make use of such a vocabulary whilst you are saying your lessons in class; the master cannot permit it to lie alongside of, or in your text-book, in order that it may assist you in the recitation of your lessons.

7. You should have another paper in which to write the remarks of the master. There are always some valuable comments and notes of his, which have regard to particular applications, new aspects and reasons of grammatical rules, arising from peculiar idioms of language, or to niceties of construction, and phrases, which he has ac-

quired by his own observation and experience in his profession, and which you would seek in vain in your grammars and dictionaries. To forget these remarks and observations would be a loss to you. If you would preserve them in your store of knowledge, you should write them down in your note-book.

8. You should use every endeavour, in reading classical authors, to translate them well. The translation should be according to the genius and beauty of the English language, without sacrificing anything of the meaning, strength, and perfection of the original. Pay particular attention to the careful and correct translation the master gives you after you have given your own version. Weigh well every word, and acquire a full knowledge of the idioms of both languages. In this manner, you will not only daily acquire

greater facility in translating correctly, but the style of your English compositions will also greatly improve by your contact with, and imitation of the ancient classics.

9. But though you were able to translate fluently, you would never become classical scholars, unless you acquired a facility of both writing translations from the English into the language you study, and of expressing also your own thoughts in it by writing essays. The former should be done in Latin and Greek, the latter I would demand in Latin only. These translations and essays are most useful, as they will give you a through understanding of the idioms of the language. You cannot be said to understand a language until you are able to write it in its native colour and idiomatic strength; your Latin essays should not be devoid of the *color latinus*. It is only by frequent compositions that your style will gradually acquire this important quality.

10. One translation a week from English into Greek I consider to be sufficient. In the junior Latin class daily exercises should be written for the first year; in the higher classes of the same language at least two rather long translations into Latin should be made every week. The students should have two blank-books for these translations, so that, while the master has one in his room for revision, they have the other one for writing the next exercise. These books should be kept neat and clean; a margin ought to be left for the correction of errors; and in order to make as few errors as possible, the exercise ought first to be written on some other paper or a slate, and after careful revision should be neatly copied. It is desirable that the master should mark the errors of these exercises in his own room, which will save a great deal of valuable time for teaching in class. Although this

labour be irksome and tedious, still he will be amply repaid by the satisfaction of seeing his class make rapid progress; and after a short period, he will become so accustomed to it, that it will occupy only a short time. Correction of the errors thus marked should be made in class. Let each student read a sentence of the exercise, and if there be errors in it, let the master guide him in their correction by the Socratic method, giving him hints and asking other students who have not made the same mistakes. In the end, let one or more students read the whole exercise as they have corrected it.

11. Latin essays should be written by the highest class every week or at least every fortnight. In writing them they should think in Latin, otherwise it is to be feared that the composition will not be adorned with the *color latinus*. In order to

enable you to write essays in a proper, uniform and agreeable style choose, under your master's direction, a good classical author for imitation, which you should study with particular predilection, reading it over again and again, learning it by heart, carrying it with you in your pocket in order to read it at moments of leisure. Your progress in writing depends greatly on this choice. By imitating indiscriminately all styles of classics, your essays would acquire the appearance of patchwork.

12. If you value your own progress, independence and self-esteem, you must never practice such low deception as to present to your master exercises or essays written with your own hand indeed, but not composed in your own head. To present as your own, compositions which others have written for you is fraud deserving of severe punishment. It injures you

both intellectually and morally. You do not so much deceive the teacher as yourself; for he will, almost at the first glance, perceive whether you yourself, or others for you, have written the exercise. On the other hand, to use all your endeavours in writing a good exercise or essay will give you great satisfaction. It will always afford you great pleasure, to turn over again the leaves which you yourself have carefully composed, to perceive the greater progress you have made, and to possess the approval of your master and of your own conscience.

13. In order to enable the student to perceive more clearly and distinctly his progress, and to spur him on in his endeavours, the master after a careful revision of the exercise or essay, should write at the end of it the predicate it deserves, and hints how to amend or write better.

14. There is another method of writing exercises in Latin, which is very useful for the concentration of the student's attention, and has been successfully adopted by some high-schools and colleges. It consists in writing extempore translations from English into Latin. While the master slowly reads an English theme, the students write it in Latin without the aid of grammar or dictionary, he suggesting the words they do not know. After having finished reading, he calls up some of them to read their extempore version, and corrections are made where required. In this manner the highest class might be exercised one hour a week. If persevered in from the beginning to the end of the year, it will give them a great readiness in writing and in applying the rules. It is one of the best trials of strength and proficiency.

15. In order to make the students more careful in writing, translating and thinking, all their exercises and essays, written during the session in all the different classes of the college, from the highest to the lowest, should be preserved, and at the public examinations, at the close of each session laid on the table for the inspection of visitors, who will then see the errors marked in each exercise or essay, the predicates of praise or dispraise, the progress that is perceptible throughout, and the habit of cleanliness or carelessness. They will give you accordingly approval or disapproval, applause or unpleasant criticism. The inspection of the written exercises of the whole year, and the result of the verbal examinations will give the discerning friends of the institute and the public in general, who favour these examinations with their presence, a fair idea of its

literary standing. This public exhibition of all their literary labours will also be a stimulus for the students to write well their exercises throughout the whole year.

16. None will deny that it is good to know Latin and Greek, but your knowledge of languages should not be confined to these two; it ought to be extended; it should embrace some of the modern languages. Within a single century the literature of Germany has grown to enormous proportions. It includes models which are well worthy of study, by which the taste might be refined, the style improved, and knowledge increased. The same is true, in a great measure, of the literature of France. Those who cannot study Greek and Latin, through being engaged in other pursuits, should not sit down in despair, as if there were no cultivation outside the pale of Latin and Greek.

Let them ask themselves for a few moments what it is they hope to obtain by studying a dead language, and see whether there might not be in the living languages something to compensate for the want of classical cultivation. The anatomy of the language itself is an instructive and improving process. Is this not true with regard to the languages of Germany, France, and England? I think that the careful comparison of three different languages for a few hours in the week is as good as many hours spent in learning Latin or Greek in the ordinary way.

X.

CLASSICAL STUDIES CULTIVATE THE UNDERSTANDING.

1. It is not only for the knowledge of the language, but principally for the cultivation of the understanding, and the refinement of the taste, that you study the Classics. Of what use, indeed, would the mere knowledge of dead languages be to you, if you had not in contemplation the attainment of some more important object? You would possess the shadow of learning, not its reality; the appearance, not the substance; the dress without the body. He cannot be called a classical scholar who learns the language merely for the sake of the language; he is apt to become a shallow pedant, and to bring classical learning

into disrepute, for it does not make him a wiser and a better man. Consider, then, your classical studies as a preparation for all those sciences which require thought, and as the fertile source of refined tastes.

2. The ancient Greek and Latin thinkers were more thrown on the resources of their own reason than modern writers, who living under the influence of a complete revelation are not constrained to exercise their reasoning powers with such a vigour as to make the woe and welfare of life almost exclusively depend on the result of their rational enquiries. This may be one of the reasons why you find in the writings of the ancients such admirable precision and strict logic. The analysis of modern writers is often too minute and prolix. It makes the reader the mere passive recipient of the writer's thoughts ; while, on the contrary, the ancients present him with the fresh

and vigorous germs of thought to be transplanted into his own mind to grow there and to arrive at maturity. Moreover, in the logical construction of sentences and their connection, you will find food for your understanding. In order to cultivate this important faculty, by the reading of the classics, I would direct your attention to the following remarks.

3. In the first place, make it a rule, not to study extracts, or so called Delectuses, Anthologies, Florilegia, &c.; for they are injurious to the development of reason, giving you only some detached, unconnected thoughts. But whatever you read of an author, let it be a whole—a *totum*, a whole book, a whole oration, a whole poem, &c. After having read it carefully, from beginning to end, consider what object he has in view, how he introduces it, with what arguments he sustains it, and what con-

clusions he draws from it; reflect, what logical connections exist between the introduction, argument and conclusion; finally write a short review of it.

4. In the second place, I would strongly advise you to study the grammar philosophically. Grammar contains the rules of our thoughts; it is, therefore, logic. Enquire, then, with a philosophical eye, into the intrinsic nature of the different parts of speech, cases, moods, tenses, &c., &c. Compare together the grammars of the different languages you have learnt, and you will acquire the principles of a universal grammar, which will greatly facilitate the learning of any other language.

5. Thirdly; pay particular attention to the nature and use of the conjunctions, or particles. They express the logical connections of the different members of a period, and of one period, with another. If you

know how to employ properly the conjunctions, you may be said to be good logicians. A complete science of the particles constitutes, in a manner, the essence of philosophy. I strongly advise you to study well the Greek conjunctions and particles, for the Greeks were subtle thinkers; their language has probably more particles than any other in the world. They appear in all their original beauty in the immortal poems of Homer, in their precision and logical strength in the Attic writers. By studying them, with all your attention, the reading of the classics will train you to become keen reasoners.

XI.

THE STUDY OF CLASSICS REFINES THE TASTE.

1. In order to refine your taste by classical studies, turn your particular attention to those sentences, phrases, similitudes and figures, which are considered the niceties and beauties of the language. I would advise you to copy them, to read them over again and again, and to imitate them in your writings. The classics contain so many beautiful passages, that Artists, Sculptors, and Painters, have drawn from them the objects of their immortal works. You will refine your taste by observing and studying the master-pieces of art, but if you acquire it from the reading of the classics, you draw it from the same

sources, at which the artists drank their inspiration.

2. Beauty is so ethereal and delicate, that it cannot be defined. The master may point out to you beautiful passages, but he will, generally, be at a loss to explain in words their particular beauty, for it would be impossible to express by a circumlocution the refined sentiment of the author. When, therefore, a beautiful passage is pointed out to you, consider it attentively, contemplate the harmony of the different parts, the profound idea that is conveyed, the pleasing dress in which it is presented. Consider the passage for some moments with your eyes, and imbibe its beauty with your mind. In short, the whole mystery of understanding the truth and beauty consists in the facility of entering into the sanctuary of the author's mind, and see him adorn the productions of his gigantic understanding

and refined sentiments with the garment of a beautiful language.

3. The study of prosody and versification greatly tends to the refinement of taste. Metre is music. Without its perfect knowledge, your pronunciation will be deficient, monotonous and disagreeable ; your periods will not be symmetrical, rounded and full. Metre is the essence of intellectual harmony. Its knowledge will make you pleasing speakers and writers ; your tongue and pen will become smooth and easy. Do not, therefore, neglect the study of prosody ; write verses, or if nature have denied you the poetical vein, arrange at least in metre verses of a poet, which have been construed into prose. This will gradually accustom your mind and ear to poetical and intellectual harmony.

XII.

STUDY OF THE ENGLISH LANGUAGE.

1. If you make use of the method I have hitherto briefly, *per summa capita*, explained, in your scientific and classical studies, I doubt not that you will make progress in a comparatively short time. You will acquire sound and useful knowledge, which, as a rule, will make you eloquent. *Eloquentia est sapientia copiose loquens*. Socrates used to say that all men become sufficiently eloquent in those things which they know. *Omnes satis sunt eloquents in eo quod sciunt*. Bear in mind that the knowledge of your own language is not sufficient to make you eloquent. Unless you possess profound learning, your

speeches will be empty sound, disagreeable to the ears of sensible men—*vox et nihil præterea*.

2. But although the knowledge of your own language be not sufficient, still it is necessary in order to speak eloquently. Without a thorough knowledge of it, you cannot become such useful men, as you would be with it. It would appear, at first sight, that the language we daily speak should be the easiest for us to acquire. But it is not so. Our very familiarity with it, and its being identified with the thoughts and life of the society in which we move, render its study more difficult. Every sentence badly constructed, every word ill chosen or wrongly placed, every false pronunciation, every wrong accentuation, every hesitation or uncertainty in the modulation of the voice, every singularity in pronouncing, will grate harshly on the

ears of our hearers or readers. In the study of the vernacular, all the minutiae of rules have to be considered, the slightest error to be avoided; otherwise our speaking and writing will cause distraction, and might even lose its effect. Demosthenes, the first orator of Greece, during the delivery of a powerful oration before an audience of refined Athenians, was hissed by them for the wrong pronunciation of a word.

3. If, therefore, you desire your speeches or writings to enter smoothly and powerfully into the minds of your hearers or readers, spare no labours in acquiring a complete mastery of your own language. It will amply repay you. It will show all your learning to advantage. In the first place, you ought to learn perfectly English grammar, acquiring a readiness in applying it to all that you speak and write,

always taking particular care, that your answers in class be given in correct language. Read good books of the best style for the express purpose of studying the language; imbibing with your mind the niceties of style; copying beautiful phrases, sentences and passages, and making them your own; and learning by heart classical pieces. To speak correctly and elegantly should become a habit with you—a second nature; but it must not appear that you are guided by rules; otherwise you might be considered a pedant. The study of the Latin and Greek classics will improve your knowledge of your own language; and as a great number of English words have been derived from the Latin and Greek, you should direct your particular attention to them, observing what changes both in form and meaning they have undergone in the process of derivation. This will teach you

under what conditions a foreign word may obtain the right of citizenship in the English language.

4. One of the principal means of making progress in this important study is the frequent writing of exercises and essays. This may be considered one of your most important studies. It is the general application of all other branches, as in English composition you can make use, more or less, of all that you have learnt before, either in class or privately ; and nothing is more apt to analyse and concentrate your ideas, than such an exercise. Study, then, well the rules of composition and style.

5. In writing a composition or essay, you may proceed in the following manner. Having selected or received a theme on which to write, collect, in the first place, the matter relating to it, by analysing the subject, as also by reading books concerning

it, or by discussing it with others. Write down, in few words, the thoughts thus collected. Then arrange and divide the matter into a few principal points, and subdivide these again into minor ones. Let there be a connection between these points, and an easy, agreeable transition from one point to another. After this arrangement, when your mind is pregnant with matter, and feels fresh and vigorous, commence to write with energy, applying all the niceties of style you have acquired. After having finished your writing, read it over several times, with the greatest possible attention and care, criticising every word and sentence, reading it aloud to yourself and also to others, in order to hear how it reads, if it be fluent, or grate on refined ears. These are some of the principal rules for writing composition. It will surely be at first difficult for you, but if you persevere

in your exercises, you will surmount every difficulty and acquire the desired perfection.

6. Asking the impartial opinion of others concerning your efforts is also an excellent way of making progress in language and style. To this end, literary societies or debating clubs, in which essays are read, speeches delivered, and important subjects discussed, are of the greatest utility. These literary meetings make their members not only more fluent and perfect in the use of their own language, but also render them more learned in regard to important subjects. Mutual communication of ideas is the best means of intellectual improvement. Augustine, the great bishop of Hippo, attributed his own great learning to his pen, and to amicable discussions in a circle of friends. He used to say, *circulus and calamus fecerunt me doctorem*. In a college, these debating clubs are not so essential,

the different classes supplying their place; still, I would advise the students of the higher classes, to meet once a week, under the presidency of one of the masters, or more advanced students, in order to repeat and discuss the most important points of the sciences they learn.

XIII.

HOW TO PRESERVE KNOWLEDGE.

1. Although you studied with order and method, you would still remain in the infancy of your intellectual life, your knowledge would always be in embryo, if what you learn should not become your permanent property; it must, as it were, be engraved on your mind, and absorbed by your whole being. You engrave it on your mind by frequent repetition. What the chisel is in the hands of the sculptor, in cutting a statue out of a solid block of marble, that repetition must be to you in order to give your mind the indelible lineaments of knowledge. *Repetito est mater studiorum.* As the repeated and varied operation of the chisel gradually reveals

the character and perfection of the statue, so, by repeating and reviewing what you have learnt, your mind will be perfected, continually finding something new,—a new idea, or a new aspect of objects, which will add to the edifice of your knowledge.

2. You will engrave on your mind what you know, by continually learning by heart, both literally, as in the classics, and according to the meaning, as in the sciences. All the past is in the hands of memory, so that it may be said that all is lost except what has been deposited in its safe-keeping. *Nihil scimus, nisi quod memoriae mandamus.*

3. Repetition and learning by heart constitute, as it were, the indelible ink with which you have to write on the tablet of your mind whatever you learn. The ingredients which render it indelible and make your whole nature absorb it, are consciousness and clearness. If what you

learn by heart or repeat be not clear to your understanding, or if you do not feel convinced of its truth, it will soon be effaced. When you see a truth not only objectively and in the abstract, but are convinced of it also subjectively, in the interior of your soul, you are said to be conscious of it; you intimately feel that you are in possession of it. This consciousness impresses you with the importance of the truth thus obtained, makes it part and parcel of the soul's treasure, and assimilates it into your very being—*convertit in succum et sanguinem*. Consciousness of the truth is an attribute which of all mundane beings man only possesses. But you cannot be subjectively conscious of the truth, unless it be first objectively clear to you; for the objective precedes the subjective. Lay it then down as a fundamental maxim in all you learn : *Be clear to yourselves, and clear to others.*

XIV.

CONCLUSION.

1. We have now seen that the student in his collegiate course has first to acquire Christian virtue and knowledge, and make the fear of the Lord the beginning of his wisdom ; we have seen, in the second place, what care he ought to take of his health, in order to possess a sound mind in a sound body ; and thirdly, we have considered the rules to be observed in his literary pursuits. We have seen that each student ought to come to College with four indispensable dispositions of mind, viz. : desire of learning, right intention, diligence, and a spirit of order ; that in class he ought to obtain the favourable opinion of his masters, to be always well prepared, to mani-

fest a spirit of enquiry, and to be attentive to all the proceedings of his class. Besides learning his tasks for the school, I have insisted on the necessity of private studies, and shown the manner in which they ought to be conducted. We have considered some of the most essential rules for the study of the sciences. We have seen that he must neither study too many branches at once, nor peruse too many books ; and how he may lay a sure foundation for extensive knowledge. We have considered the nature of good text-books, and the manner of studying them. I have given more detailed rules for the study of the Classics, and shown how to learn the language, cultivate the understanding, and refine the taste. We have considered, also, the study of the English language, and of composition. Finally, I have explained the rules by which we have to make the

result of all our studies, our permanent property, so that we can say with the philosopher, that we carry about with us all we know :—*Omnia mea mecum porto.*

2. In conclusion, I would recommend to your consideration, the short, but pithy maxim : *Festina lente*—Hasten on slowly. Make haste in learning much, and that profoundly, because the time of youth will soon pass away, to be followed by manhood, the time of acting. On your shield is still written : “*Nondum.*” It is the shield of exercise ; but after a short time, “*Nunc,*” will be impressed on it ; for it will then be the shield of the battle of life. Shortly you will have to put on the *toga virilis*, adorned with which you have to become useful, in your respective spheres, to your country and yourselves. Hasten, therefore, on in your career, but let this haste not be confused and precipitate ; let it be slow

and sure. *Chi va piano, va sano.* Let every step you take, every day you spend in college, be an advancement towards perfection. You have an object to pursue, an end to obtain, a noble end, a sublime end. Labour, then, for it with earnestness. Remember with the Roman poet, that he who wishes to attain the desired goal, must toil and labour from early life, and bear the extremes of heat and cold.

*“ Qui cupit optatam cursu contingere metam,
“ Multa tulit fecitque puer, sudavit et alsit.”*

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